The Second CHARLES Heire to ye Royall Marty
Who for Religion and his Subjects Charter
Spent ye best blood, that unjust sword ere dy'd
Since ye rude Souldier peirc'd our Saviours si
Who such a Father hadst; art such a Son,
Redeeme thy People and assum thy Owne.

10

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10

A SERMON

Preached at the

CATHEDRAL CHURCH

IN

GLOUCESTER,

UPON

S^T. Georges Day,

On which day His most sacred Majesty

CHARLES the SECOND

was most solemnly crowned.

By *Thomas Carles* Mr. of Arts, late Fellow of *Baliol Colledge* in *Oxford*, now Rector of *Barnesly* in *Gloucester*.

PSALM 132. 18.

Ἐξανατελῶ Κέρας τῷ Δαβὶδ, ἡτοίμασα λύχνον τῷ Χριστῷ μου.

I will make the horn, (* *or* Regal power) *of* David *to bud,* (or rise again gloriously as the Orient Sun): *I have ordained* (or prepared *a lamp* (or glory) *for mine anointed.*

* *vid.* Hamond *in locum.*

LONDON,

Printed by *T. R.* for *Peter Dring* at the Sun in the *Poultrey*, next door to the *Rose Tavern*, *Anno* 1661.

TO THE

Right Reverend Father in God,

WILLIAM

Lord Biſhop of *GLOUCESTER.*

Right Reverend Father,

THE place where this Sermon was delivered, directs me to this dedication; and your early influence among us, emboldens me to hope your Patronage and Protection. I have alwayes, ſtudiouſly, to my power, avoided the torture of publick cenſure, but now I am forced to ſubmit to the ſeverity of deſire; and herein I am willing to grant *the* requeſt *of many worthy friends, that by this* new way of ſelf-denial, *I may* ſerve my Generation.

1 Cor. 12. 26. *My turn in the* City-Lecture *falling upon that* happy day, *my* natural Allegiance *bound me to ſpeak a* word in ſeaſon; *but I little thought there would have been ſo ſolemn an Aſſembly; but I then ſaw the Apoſtle verified,* If one member be honoured, all the members rejoyce with it. *Every Conduit, Croſs, and Market-place in that ancient City, by their Garlands, Crowns and Laurels proclaimed what day it was to* England; *and indeed the morning preparations for the ſolemnity of that glorious day, did much ſatisfie and encourage me, to lift up my voice like a trumpet, and to tell them both their duty and happineſs, in their ſtrict Allegiance and fidelity to their* unparallel'd King; *And I hope that thoſe that left no* poſſible expreſſion of joy *out of their* Feſtival, *will carry on the ſame cheerfull ſpirit of Obedience and gratitude, at the return of the exerciſe of your Lordſhips* Holy Office, *and* Paternal *care for their ſouls.*

My neceſſary retirement of late years to my Countrey charge, hath too much eſtranged me from men and books, and all the modern advantages for ſo ſolemn a performance; but ſince my ſlender pains were ſo curteouſly accepted in that great congregation, I hope my boldneſs in entituling your

your Lordſhip to them will be pardoned; for while I hear you have ſo zealouſly and happily defended our publick devotions, I will not deſpair of your favour to the meaneſt ſon of the Church; while I remain

Your Lordſhips moſt
humbly devoted

Thomas Carles.

A SERMON ON THE CORONATION-DAY.

April 23. 1661.

PSALM XXI. 3.

For thou preventeſt Him *with the* (a) *bleſſings of goodneſs: thou ſetteſt a Crown of pure gold on* His *head.*

(a) Or liberal bleſſings

THE liberal bleſſings of this gladſom day, which we by a loyal ſympathy partake of, challenge an hearty *Selah*, a raviſhing *Hallelujah*, from every true lover of his *God*, his *King*, and his *Country*.

That *oyl of gladneſs*, wherewith our *Royal head* is this day ſolemnly anointed, cannot but run down to the *skirts of the Nation*: We being therefore ſo miraculouſly *prevented* with the *bleſſings of goodneſs*, let us loudly eccho their *Hoſan-*

na

Pſalm 51. 1. *na* to our *David*, when our God is ſetting a *Crown of pure gold upon his head.*

While therefore *I ſpeak of the things of God, that concern the King*; if your Chriſtian attentions crown my meditations, I hope you will receive (and I wiſh you might with all its due accents) *verbum dici, in die ſuo.*

It was a pious exhortation, and a ſtrange prophecy of a worthy perſon, (b) now a reverend Father of the Church, about fourteen years ago —— when we were faln into an *Iron age*, and never dreamt *Domitians* dream, or thought of this *golden* and *peacefull* time we now behold. —— 'Be we 'but content (ſaith he) to wait Gods leiſure, without mur- 'muring and diſtruſt, here in his own houſe, and we ſhall be- 'hold the *Buckler of the North*, and the *ſword of the Weſt* 'meet, and concenter triumphantly in the *Eaſt*, and there 'make up a *wreath of bayes*, and a *chaplet of roſes* for *that head*, 'that hath been ſo long crowned with *thorns*. This *day* I may ſay is this *Prophecy*, and my *Text fulfilled in your ears.*

(b) Dr. *George Hild* Biſhop of *London* declared in a Sermon preached at *Oxon* before the members of the houſe of Commons there aſſembled. 1643. on Pſalm 12. 8,9.

Verſe 1. *The King ſhall rejoyce in thy ſtrength, O Lord, exceeding glad ſhall He be of thy ſalvation.*

Verſe 3. *For thou preventeſt him with the bleſſings of goodneſs: Thou ſettſt a Crown of pure gold on His head.*

If I am *unmethodical* in my diſcourſe, impute it to the *Hyperbaton of joy*: the natural diſorder of that heightned paſſion, may not misbecome this day.

This day 'tis juſt a twelve-month, ſince we were *ſinging another tune in this City*; But bleſſed be God, while I was performing my duty, the joyfull news was brought that the *Phanatique cloud was diſperſed*, which threatned the *preventing of all theſe bleſſings of goodneſs*: and therefore ſince the *Ruler of the ſtars* hath been ſo favourable, as to *crown this year thus with thy goodneſs*; that we have an *unparallel'd Prince*, for *ſufferings and vertues*, after a *twelve years divorce* from his people, *ſo unanimouſly owned*, *ſo happily returned*, *ſo glorioufly received*, *ſo firmly eſtabliſht*, *ſo univerſally beloved*, and ſo *ſolemnly crown'd*, as it is this day, we cannot but take up this holy Ἐπινίκιον, or ſong of triumph: and bear our part in the burden of this Pſalm of prayer and ſay, *as the King ſhall*

rejoyce

rejoyce in thy ſtrength, O Lord, ſo will we ſing and praiſe thy power. *Verſe* 13.

The whole *Pſalm* ſeems to be penned on purpoſe for the *coronation of a King*, and is primarily to be underſtood of *David*, the *proverb of Kingly bleſſings*: with reference to *Chriſt*, the *antytipe of David*, and author of thoſe bleſſings: and is very applycable to every godly Prince, that writes after *Davids* copy, and Chriſts example, *and through many tribulations, enters into the glory of his kingdome.*

If I ſhould draw the Parallel throughout the Pſalm, between *King David* and our *pious Soveraign*; I might poſſibly ſeem tedious, but be neither guilty of *falſhood*, nor *flattery*, both which are abominable in this ſacred place.

In the former part the firſt ſeven verſes of the Pſalm, there is a notable Ἀπαρίθμησις, or *Enumeration* of thoſe *ſignal bleſſings*, wherewith God bleſs'd them both, and for which therefore they both bleſs God. *Salvation* in the firſt verſe. *Verſe* 1
Satisfaction in the ſecond. *Coronation* of his head in the 2
third verſe. *Prolongation* of his life in the forth verſe. *Glory, honour,* and *Majeſty* in the fifth. *Superlative benediction*, *Exceſſive joy* in the ſixth, nay providentially ſetled, as 3 4 5 6
the *Abſtract of bleſſings*, and that for *ever*. And all this heap and load of bounty, flowing from the favourable countenance, and the never failing mercies of the moſt high, *verſe* 7. From *Gods gracious acceptance* of the *Kings prayers, v.*2. and his preventing *grace* in the *Kings extremities*, 7
verſe 3. not flowing from any merit of his own, but becauſe of his conſtant faith, and truſt and confidence in God, *verſe* 7. which is the beſt foundation of an unmovable and ſetled continuance of all there. And in the latter part, (that we may know at the ſame time in which the King is ſo happy) what ſhall become of his *enemies*; and that his enemies may know what will become of all their treacheries and conſpiracies: both their proſperous *rebellions*, and their yet *undiſcovered ſtratagems* and machinations:) there is an Ἐξομολόγησις; a *confeſſion*, or *acknowledgement* of *Gods power*, or a prophecy of their *deſtruction*, that *hate* the *Lord's Chriſt*. His hand, his right hand ſhall find out them

Verſe 8. that hate him, verſe 8. In the *ſeaſon of his angry countenance*,
9. they ſhall be ſuddenly and dreadfully conſumed, v. 9. or prepar'd as a *fiery Oven* againſt the *opportunity of his vengeance*, εἰς καιρὸν τῦ προσώπυ σῦ) as the Septuagint reads it.

Nay their ſeed and off-ſpring utterly extirpated from among
10. the children of men, *verſe* 10. And becauſe they blotted
11. ſuch a miſchievous device, which they were not able to perform, *verſe* 11. And yet, though their *power* was *weakned*, their *will* was not wanting, and they *fought*, as it were, the *laſt man* againſt God: therefore now will God laugh at their *calamity*, and make them the *ſport* of his fury, the *But* of his *vengeance*, emptying his quiver upon the very faces of them, and cut them off with a *methodical deſtruction*, as the words inforce it, *verſe* 12. And what can
12. be the concluſion of both theſe? *viz.* the preſervation of
13. this anointed, and the confuſion of this and their Adverſaries; but let God be exalted in his own ſtrength, and ſo
Pſalm 144. 10. will we ſing and praiſe his power —— who giveth ſuch deliverance unto Kings, and reſcueth *David* his ſervant from the hurtfull and cruel ſword.

Now becauſe this third verſe contains ſo full a reaſon, and ground of the Kings unexpreſſible joy, *O how greatly ſhall he rejoyce!* becauſe it immediately follows the *only Selah* of of the Pſalm, and appears by the firſt particle, for, to be the cauſe of the *lifting* up, both of the heart and voice, both of *David* and *Iſrael*, of *King* and *people*: I have confined my thoughts to that alone, leaving the reſt of the *Pſalm* to your occaſional meditations: and herein we have enough to carry on the *parallel*, to teach us our *duty* and *happineſs* in the *Kings honour* and *deliverance*. Here is

The diviſion. 1. His *unexpected reſtauration*. Thou preventeſt him with the bleſsings of goodneſs.

2. His *ſplendid inauguration*. Thou ſetteſt a Crown of pure gold on his head.

In both we have to conſider theſe three things.

1. The *Author*. *Thou, O Lord.*

2. The *Object*, or ſubject of theſe great things. *Him*, *the King*.

1 *David* in the *letter* and *original*.
2 *Charles* the *ſecond*, in the *tranſcript* and *copy*.

3 The *Act* of ſpecial grace and favour: that's two-fold.
1 *Preventing him with all his doings*, *with his moſt gracious favour*.
2 *Furthring him in his great happineſs with his continual help*.
1 Delivering him from wrong.
2 Reſtoring him to his Right.
3 Setling him in his throne.

1 Beſtowing *bleſſings* upon him: and thoſe
2 The bleſsings of *goodneſs*, *liberal bleſsings*: εὐλογίαν χρηστότητος.
3 And that by way of *Preventirn*: προϊδασας, *unthought of*, *unaskt of him*.

Again. 1 a *Crown*; nay, two *Crownes* for *David*, as many, or more for our dear Soveraign.

2. Of *Gold*, not of *thorns*, nor of *lead*, though *weighty* and full of *cares*.

3 *Pure gold*, ἐκ λίθου τιμίου, an honourable *Imperial Crown*.

4 *Upon his head*, not *over* it as *Edward* the fifth, not only in his eye; not to aim at, but to *enjoy* and *wear*.

5 And laſtly; *Set it*; *ſetled*, *placed*, *confirmed*, *eſtabliſht*.

In ſuch a *large field*, I ſhall only gather ſome *flowers* to weave a *Civique garland* for our *Cæſar*, that at leaſt we may alſo *crown* him with our *loyal thoughts*, our *hearty wiſhes*, and and our *Religious prayers*: and firſt let us look on the Original awhile, and ſee *Davids inlargement*: that we may make room for his *Majeſties honour* to be ſeen.

If we conſider him in the ſacred ſtory from his firſt anointing by *Samuel*, to the end of his reign, we ſhall find much of this free and preventing *grace* of God beſtowed upon him: and indeed God is not ſatisfied to give when we ask, but *before* we think of mercy to beſtow it, that is, his *Prerogative*, that is, his *delight*. 'Tis the *bleſſing of Gods goodneſs to prevent with tender mercies*. To *prevent*, and with a *bleſſing*, and that of *goodneſs* too, that is the *fat of the ſacrifice*, the *Crown of benediction*: thus it was with *David*, thus with *us* too. 1 Sam. 16.

Psalm 78.71. 1 Sam.16.6. 11 13

When he was following the *Ewes* great with young, a *Kingdome* entred not into His thoughts: yet then *prævenit Deus*. He was *sent for* by *Samuel*: *Eliab* his elder brother was not taken, nor any of his brethren, but He, a youth, a stripling, anointed then, and by divine appointment entitled to the Crown.

1 Sam.26.10

For this Crown he stayes some years, till *Saul* the Tyrant and cruel enemy of *David* was dead, and His day was come; and all the while that the evil spirit of *Saul* stirred him up, to plot and contrive *Davids* destruction; what a heap and catalogue of preventing mercies and memorable deliverances are registred in the latter half of that first book of *Samuel*.

1 Sam.19. *Ibid.* 1 Sam.19.20.

How often was *Saul* hindred from actuall murder of *David*? sometime by the unmatchable love of *Jonathan*, *Sauls* own son: sometime by the kindness and policy of *Michael*, *Sauls* own daughter. One while by transforming *Sauls Pursuivants* into *Prophets*. Nay, if that will not change his furious resolution, but he will himself pursue *David*, you'l find him *tam'd to a proverb*, and like *Saul* in the Gospel, not now a *persecutor* of *David*, but a *Prophet* also in *Samuels Colledge*.

*Ibid.*v.23;

But yet the fear that *David* will enjoy *the kingdome*, makes *Saul* continue his *impotent fury*: and then though good *David* is forced to fly, and banish himself, yet he is not starv'd: The *Priests* rather shall relieve him with *Hallowed bread*, (though that cursed *Doeg* makes them pay for it with their lives;) yet though the plot be against the *Priests*, as well as the *King*; (and truly for no other cause but their faithfulness to the King) Blessed be God for all their malice, *Abiathar* is escaped, an *honest high Priest*, to maintain the *succession*.

1 Sam.22.18. 1 Sam.22.20.

1 Sam.23.12.

Nay when the ungratefull men of *Keilah* will *betray* their *Deliverer*, giving up *David* into the cruel hands of *Saul*, though He had saved them from the *Mosse-troopers* of the Philistines: God will reveal the conspiracy, and give him opportunity to escape. And when the *Ziphites* turn *Intelligencers*, and help *Saul* to inviron *David*, so that his escape is thought impossible:

1 Sam.23.19.

poſſible: God will divert the fatal ſtratagem by the *Philiſtines Invaſion.*

Yet *Saul* ſeeks to ſlay him day by day, and at *Engedi* it happens that *David* had opportunity to ſlay *Saul*, *but he only cuts off the lap of his garment*, and God ſends *Saul* home from the ſlaughter, with that *merciſull conviction.* 1 Sam. 24. 4.

This and much more is regiſtred for our inſtruction, that we might conſider how often (as he ſaith) there was but *a ſtep between him and death*: yet he *lives ſtill*, and after his patient waiting upon God, He is at laſt *Poſſeſſor of the regal Crown*: and that is brought him too by an *Amalekite*, not by an *Iſraelite*, leſt the people ſhould brag that they gave him the Crown, ſtill to ſhew the *prevention of divine bounty.* 1 Sam. 20. 3. 2 Sam. 1. 10.

Well, *Crown'd* he is, and He *raigns in Hebron* ſeven years, and is ſtill followed with preventing grace; *a golden chain of multiplied preſervations*, till about thirty years after, the *King of Ammons crown* is ſet on too: a *Maſſy crown* of *finer gold*, and *precious ſtones* in it; which Crown (ſay all the Interpreters) this our Text is meant of; and this was a meer prevention of Mercy, for you will find, that *David* (though He was *David* was under a ſad cloud at that time, and his ſin upon ſin, one to cover the other, *the murder of Uriah*, to *cover his Adultery* with *Bathſheba*, had rather rendred him liable to a *ſevere judgement*, then fit for ſo *rich a crown*; but as before in his diſtreſſes by *Saul*, *vitam petiit*, He asked *life*, and God *gave* it Him; ſo now, *veniam petiit*, He beg'd *pardon*, and God *forgave* Him. 2 Sam. 5. 5. 2 Sam. 12. 30.

The ſtory of *David*, if I ſhould track it ſtep by ſtep, would yield a *Volum*, rather then a *Sermon.* Not an honeſt Engliſh man among us, but might take his Bible, and with a grateful acknowledgement, turn moſt of it into an *Allegory* for this *Day.* *Three things* more I cannot but point at in *David*; *two* of which concern *Kings* in *general*, but all three are moſt eminently applicable to our moſt *gracious Soveraign*, and ſo I ſhall be led by the hand into my intended Application.

God the setter on of Crowns.

1. The first is in the Text expressed: *Tu posuisti*; *God is the setter on of Crowns.* This to rectifie our judgements, which if they were in this point erroneous, 'tis hoped they are by this time somewhat convinc'd by *providence*, which hath been the *great argument* all along.

1 Against Usurpers of Crowns.

For if this be true, that *Per me Reges regnant*, that God is the Soveraign *Imposer* and *Disposer of Crowns*, then let the ambitious *Absaloms* and *Jeroboams* of the world, that 1. *Usurp Crowns* take notice of this act of God; not *ipse sibi*, *sed Deus ipsi*. *David* did not snatch at it, and set it on his own head, but God did set it on *Davids* head. The Crown is in Gods *hand*, saith *Esay* 62. 3. *And I have set thee this day over the Nations*, saith *Jeremy* 1.10. Where it is rightly placed, there is Gods *right hand* in it.

Well might therefore the *Emperors* stile themselves θεοσεβεῖς, and so significantly stamp their coynes with a hand *coming out of the clouds*, and setting a Crown upon their heads.

2. Against Deposers of Kings.

2 Again. Let such as pretend to a power of *deposing Kings*, consider, that there is a *noli me tangere* engraven upon every *imperial Crown*: such as *Davids* was over *Judah*, and (as it was excellently cleared by that [a] incomparable person, in his late charge at the solemn tryal of the Regicides) such is the Crown of *England*, an *Imperial Crown*. In this sense only can that phrase be rightly understood, --- *Against thee, thee only have I sinned*, *Psalm* 51.4. Though Murder and Adultery, even in King *David* were great sins, yet he was accounted to none but God. And thus it is held forth in those excellent (*) Canons, That, *There is no superior coercive power on earth, neither in the Pope, nor in the people, over the Kings of* England, *and therefore for Subjects to bear arms against their Kings, offensive or defensive, upon any pretence whatsoever, (they are the very words of the Canon) is at least to resist the powers ordained by God*; and St. *Paul* saith, *They receive unto themselves damnation.*

(a) Sir *Orland Fudgman.*

* Canons set forth in 1640. Can. 1. concerning Regal power.

'Tis a concerning case (Beloved) and therefore give me leave to say the more. Hear the sad complaint of a Reverend (d) father of our Church, above twenty years ago on the

(d) Dr. *H. King* Bishop of *Chichester*, in a Sermon preached at *Paul's* Cross, *March* 27. 1640 Text *Jer.* 1 .10. pag. 36. *Vide etiam* p. 27 28.

'the anniverſary of ſuch a day as this,——'Ariſe, O ſword, 'and ſmite my ſhepheard, *Zac.*13.7. was the barbarous inhu-'manity uſed towards Chriſt, and I confeſs (ſaith he) oft-'times ſince practiſed upon his Vicegerent. I do not only 'mean the ſword of excommunication more frequently uſed 'by the reverend Biſhop of *Rome* then his Croſyer, (at which 'weapon *Knox* and *Buchanan* have ſhewed themſelves as cun-'ning Fencers as he) but the material and criminal ſword, 'and this defended as ſtifly by thoſe you ſcarcely would ſuſ-'pect. Men, who like the mutinous Iſraelites upon all occa-'ſions of pretended diſcontent, cry down *Moſes*, and ſet up 'an Idol, made out of popular votes and contributions. 'Men who have found an arm to wield the ſword of Ju-'ſtice, which God never appointed, in the manage of which 'irregular authority they have preſumed to ſet the people on 'the bench, and place the King at the bar.

Good God! Who would think this ſhould be verified within eight years! I ſhould not trouble your loyal ears with ſuch diſcourſe as this, but that it is too manifeſt, that the *Conclave* and the *Conſiſtory* do in this point jump together, and a great many (that cry out againſt *Popery*, and fain would buz it in the heads of the vulgar, that the *Prieſts* and the *Gentrey* will club to bring it in) they d; I ſay, by theſe Antimonarchical principles *work jorney-work to the Jeſuits*, to the ruine of a *reflouriſhing Church and State*, and the carrying on of the *great project* of their *Catholick Dominion*.

Let us (beloved) be more wiſe hereafter; *Tu poſuiſti* will be Scripture ſtill. God is the ſetter on of Crowns. This day is the *marriage* of the *King to his people*; and *matches* you know are *made in heaven*; The Contract is long ſince paſt, this is the *ſolemnity of the Royal Eſpouſals*: The *Crown* is the *gold ring*, and let the *Motto* be ſtill, (ſince it is of Gods *deviſing*, * *Quæ Deus conjunxit, nemo ſeparet*; *What God hath joyned, let no man put aſunder*. He is to ſet it on, *Kings* are not to *catch at Crowns*. He alone diſpoſes them, Subjects are not to *ſnatch off Crowns*. * Mat. 19 6.

2. The ſecond thing more remarkable, is this, that as He *receives his power from God*, ſo one of his *firſt cares* is to *provide*

A Kings first care is for Religion.

provide for Gods honour, in the *Reinstitution of true Religion*: God miraculously *restores the King*; and He, as the tribute of thankfulness endeavours to *restore* the *worship of God* in its *purity*; and by this indeed He is chiefly set as *blessings for ever*, by forwarding his peoples *eternal blessedness*.

You shall find this in the sixth of the second of *Samuel*, as soon as the Kingdome was confirmed to him, the house of *Saul* growing weaker, and the house of *David* stronger, (for *Saul* the *father* was *dead*; and *Ishbosheth Sauls son*, that was
2 Sam. 4. 5. *set up by Abner his Uncle*, was cut off by *Baanah* and *Rechab*, *two* of the *chief Commanders in the Army*.) His first care, I say, after the setling of his Kingdome, was with *solemn joy* and *triumph to bring back the ark of God*. to his *own City*, and
2 Sam. 6. 17. its proper *resting place*.

This remarkable passage in the story applies it self, and therefore since our *Soveraign* is confessedly on all hands, so *religious and zealous* for the restauration and advancement of the reformed Religion, established by Law; I heartily wish and believe you'l joyn with me in the prayer, that all the honest
2 Sam. 6. 12. *Obed-Edoms*, that give the *Ark house-room in their hearts* and *families*, may feel the manifest blessings of pure Religion: and that those rash and inconsiderate *Uzzah's* that will needs be medling with the Ark, under pretence of upholding it, (supposing every *stumble* of the *Oxen*, may prove an *overthrow* of the *Ark it self*, which God hath more care of then they consider) I wish they may remember how he was there in the
2 Sam. 6. 7. place, immediately (*smitten for his errour*, that they may not by their rashness cause a *breach among Gods people*.

3 The third remarkable passage in King *Davids* story, is most applicable to our dear Soveraign. that now is; and 'tis the
The Kings return. *glorious Return of David* to his *Jerusalem* in peace after the mishaief and confusion of a strong conspiracy managed by *one* that was both *Absalom* and *Achitophel* too, and like *Herod* (stiled by *Caussinus* the *unfortunate Politick*) was a man
O. C. sprung out of nothing, and yet built his fortunes as high as a Throne.

Our sins were great, and alas, are so still, and the sad thoughts, that we were not ripe, for Mercy prevented me, else

elſe in the *Tropique* of our condition, at the *turning of our captivity*, I had burſt forth to this purpoſe laſt year, and on * *Eaſter day*, preach'd unto you the *Reſurrection of a dying Nation*, repreſented out of *Davids Chronicle*; in the *Exemplary contention* between *Judah* and *Iſrael*, about *bringing back the King*; as you have it at large in 2 *Sam.*19. where the Holy Ghoſt takes notice in the laſt verſe, *That the words of the men of Judah, the royal Tribe, were fiercer then the words of the men of Iſrael.* But bleſſed be God, the *King* and *His Houſhold* were *ſafely brought over the water*; and the *moderate men of Iſrael*, that followed many of them after *Abſalom*, did heartily joyn with the *Talkative men of Judah* that were all along true to the King, and like loyal Subjects, hand in hand, brought the *good King* with *great pomp* and *triumph* into *Jeruſalem.*

* Which was my turn in the Lecture at *Glouceſter* the day that *Lambert* was brought to *London* Priſoner.

Verſe 43.

1 Sam.19.41.

When *ſucceſs* (which had blinded) had opened their eyes, and *Abſalom* the *Rebel* and *Uſurper* was taken away; then the *divided Nation is united* in their deſire of *Davids* return with honour; *quarrelling for preheminence in duty*; nay, curſing *Shimei* comes out the firſt of all the houſe of *Joſeph* to meet him.

2 Sam.19.20.

Indeed *the patient bearing of Gods frowns*, (as *David* did, when he fled from his royal Chamber of *Jeruſalem*) is the beſt *preparative to his ſmiles.* And the *reſtoring of a pious Prince* to his *juſt rights* and *happy Government*, is worthy of the *ſtrife of Gods people*: and doubtleſs God hath a *bleſſing* in ſtore for them that were ſo *zealous* in that good work. For beſides *their ſhare* in the *bleſſing* they receive from the *father of their countrey*, *their memory* will be bleſſed in *future generations.* And give me leave to annex a good wiſh too, to this third notable particular, ſo eminently made good in the return of our gracious King. That,

Since (as that bleſſed Saint his * Father foreſaw and prophecyed) the mountains of congealed factions are by the Sunſhine of Gods mercy, and the ſplendor of his vertues thawed and diſſipated, and the forked arrow of factious emulations is drawn out, and he makes it his conſtant buſineſs, with all Princely arts and clemency to heal the wounds, That now

* εἰκὼν βασιλικὴ. c. 27. *To the P. of Wales.* p. 2.

'we would believe, that our Religion and our Loyalty can-
'not be parted without our ſin and our infelicity; and from
1 Pet. 2. 17. henceforth ſtrive who ſhall be the beſt Chriſtian, and the beſt *Subject*: for *Fear God, Honour the King* (in St. *Peters* ſtyle, have not ſo much as a conjunction copulative to part them.

2 Sam. 20. 1. And if any *diſcontented Sheba*, upon a pretended intereſt in the King, ſhall blow the trumpet of ſedition, and bring the people from bragging of their *ten parts* in *David*, to cry out they *have no part at all in the ſon of* Jeſſe: If ever again ye go to your *Tents, O Iſrael*, ſurely the Lord of Hoſts will make ready his arrows upon the ſtring againſt the very faces of you, and make a wiſe woman able to throw the ſon of
2 Sam. 20. 22. *Bichri's* head over the wall.

Thus I have preſſed upon your thoughts and *thanks*, theſe three ſpecial and choice obſervations in a practical way:

1. That *God is the right diſpoſer of Kingdomes.*
2. That *a good Kings chief care is for Religion.*
3. That *ſuch a King truſting in God, ſhall be reſtored with greater honour to his throne.*

Thus much of the *Original*, *David*, by way of *Parable*. Now as duty binds me, of *Davids Copy*, in plain *Engliſh*.

And now I am at a loſs where to begin, and muſt contract my meditations, that I may not hinder the enlargement of your joy.

We are ſcarce yet awak't out of our National amazement at the wonderfull acts of divine providence in this year of *Jubilee*, wherein the *Riddle* of *Joſephs preferment* hath been re-
Pſalm 130. 7. ſolv'd, and the *plentifull redemption* of *Iſrael* from their *Egyptian bondage*, *reacted* and out-done: To him that raiſed up
G. *Monk*. a *Moſes* to conduct us, and made him a ſecond *Joſhua* too, to give poſſeſſion of our *Canaan* to the redeemed ones, let us, Now, firſt and alwayes give the praiſe;

Pſalm 111. 9. *Holy and reverend is his Name.*

Well might the *Pope* tell an *Engliſh Gentleman*, in the midſt of our greateſt confuſions, that our *Nation* was the *land of wonders*, becauſe we chang'd our *Religion* once a moneth

moneth, and our *Government* once a week: He little thought of the *great wonder*, which, since, our eyes have seen: that all those *changes* did work together; through the overruling providence of him that *changeth not*, to bring about the *Royal Exchange*, the happy restoring of that *Government*, which we hope *will never change*.

Time was when we could *scarce hope* for this day, nay some *would not hope for it*, though they did *desire it*: it could not be, they thought, without *blood*; therefore they rather begun to *lie down under the burden*, as *Issachar*, rather *hugging* their *wounds*, then looking out for a *cure* for fear of *torture*. —— and truly our case was so desparate, that had not God, like the *good Samaritan*, poured *oyl* into our *wounds*, by saving and restoring his *anointed*, with the wholesome help of his right hand, we had been as *Sodome*, and like unto *Gomorrah*. Rom. 9. 29. But his *wayes* were *equal*, though ours were *unequal*. Ezek. 18. 29.

To look back on our many miseries, when there was no King in our *Israel*, were but —— *Infandum renovare dolorem*, and that would be improper on a *day of triumph*. Judg. 21. 25. Virgil.

No, Beloved, since we are, even to miracle, prevented with the *blessings of goodness*; and God is this day setting a *Crown of pure gold* on our *Soveraigns head*: let the *perpetual Amnesty* be confirm'd, and all the dire effects of *war* and *violence* be buried in *Oblivion*. —— I'm sure *we have so learned Christ*. Ephes. 4. 20.

But that we may not loose our selves in this *Labyrinth* of joy, I shall follow the *clew* of my *Text*, and briefly shew you our *happiness* in the *Kings honour*, which will excite us to pay our *duty* and *homage* to his *Crown*: let us therefore cheerfully put in our *claims* at the *Court of Heaven*, and having our *Petitions* granted, perform the *best office* at his *Coronation* (i.) *Proclaim his vertues, and pray for his felicities*.

What the Prophet saith of the *Lord Christ*: that God *will shake the heavens and the earth*, —— and the *desire of all Nations shall come*; we may apply in a qualified sense to our dear King, the *Lord Christ*. After a terrible conclusion Hag. 2. 7.

of

of the *European world*, the temple of *Janus* was ſuddenly ſhut, an unexpected peace enſued among all the diſſenting kingdoms round about, and the *deſire of theſe three Nations did come* home, and indeed ſo highly hath it pleaſed God to honour our *Auguſtus* (for ſo we are told *Charles* ſignifies) that the *Miracle of a general peace* attends the beginning of *his actual raign*, who is not only *the deſire of his own people*, but the *admiration of forreign Nations*.

And we truſt and pray that the *glory of this latter houſe* raiſed *by Gods ſpecial inſtrument*, the *valiant Zerubbabel*, ſhall be *greater* then that of the *former*. In honour of whoſe prudent and matchleſs atchievements, His Majeſty ſure is crowned upon *St. Georges day*.

Hag. 2.9.

'Tis wonderfull to conſider how God *prevented* us with his *liberal bleſſings*, which the Fathers call *benedictionem dulcedinis*, *the bleſſing of ſweetneſs it ſelf*; the very cream and quinteſſence of bleſſing lay in the prevention of the mercy. Our hearts (God knows) panted for the Kings return, and we thought it ſeven years firſt; ſeven years, ſhall I ſay? *An age*; an age, ſhall I ſay? nay, every day as much; and yet he returned before we could in any reaſon or conjecture expect him. God had wonderfully preſerved him, *Pſalm* 91. 3. *Delivering him from the ſnares of the hunter*, and mighty Nimrods of the Earth; and (to ſhew ſtill the prevention of goodneſs) when we would willingly have been at the expence of blood, to purchaſe his preſence and protection, He brought Him to us crown'd with the *Olive of peace*, and the *Laurel of victory*, wreath'd into one garland, bringing him back into the *Loyal City*, between a *matchleſs pair* of *Royal brothers*, with *thouſands of drawn ſwords*, and yet no *blood ſpilt*. —— Did not the *Fatal Title* of the *place* wherein we meet, *compreſs my thoughts*, 'twere eaſie to *expatiate* here. —— but,

* *Duke of* Glouceſter dead ſince the Kings return.

Surely the divine Providence ſo ordered it on purpoſe; that we ſhould eye the *Perſon* as *extraordinary*, for whom he hath done ſuch great things.

May 29. 1630 1660.

That his entrance into the *World*, and his *entrance* into *His Palace* (*both on the ſame day of the month*) ſhould be attended

tended with *Wonders*. *His *Birth* with a *miracle* in *nature*, a *bright ſtar at midday*; His *bringing back* with a *Miracle* of *Providence*, a *Conſtellation* of once *divided affections*.

* *Charles* the ſecond born *May* 29. 1630. being *Saturday*. On *Sunday*, his father, King *Charles* the firſt, came to St. *Pauls*. to render thanks, where theſe verſes were preſented to him: An Eccliypſe on *Munday* following.

Rex ubi Paulinas acceſſit gratus ad Aras,
Immicuit medio Lucida ſtella polo.
Dic, Divina mihi tranctans ænigmata cœli,
Hæc Oriens nobis, quid ſibi ſtella velit?
Magnus in Occiduo Princeps modo naſcitur orbe,
Moxq; ſub Eccliypſi Regna Orientis erunt.

After *Cæſars* death we are told that ſuch a *ſtar* appeared, which was commonly talkt of, as if it were *Cæſars ſoul*. What was the *Romane Cæſars Epilogue*, was our *Engliſh Cæſars Prologue*. I will not launch out into the unridling of dark Propheſies, I need not conſtrue *Grebner's prædictions*, but certainly ſome great thing was preſag'd by ſuch an unuſual *Herald*. But that *obſervable Motto* on the coyn, ſtampt on purpoſe in honour of his Royal birth, as it was true in the ſenſe then meant, ſo I hope and believe it will be verified with advantage in his future glorious Reign;

Hactenus Anglorum nulli.

Never yet was any Engliſh man born Prince of great Britain, France *and* Ireland *before him*. My meaning is, that ſince He may truly ſay, that the *Motto's* of his three *glorious Predeceſſors* in their *coynes*, are ſtill *currant* with him;

Poſui Deum adjutorem meum. Qu. Eliz.
Exurgat Deus, diſſipentur inimici, and K. James.
Chriſto Auſpice Regno. Charles 1.

I ſay, that as there was none like before him, ſo he may prove *thrice bleſſed* in his Government, and the *None-ſuch of the Princes of the Earth*.

I believe you come prepared to excuſe me, if my piety to my

my renowned Soveraign, break forth more solemnly this day, I never had such an opportunity before to cast in my *Mite* into this *Treasury*. Whiles therefore his *real vertues transcend my Panegyrick*, and my conscience bears witness *that I speak the truth in Christ, I lie not*. If I should be silent? I should prevaricate against the truth; and for you not to desire to hear it, were to declare your selves most unthankfull to God, who hath blest you with so *religious*, so *just*, and yet so *mereifull a King*.

Rom. 9. 1.

I have observed it usual for our *divine Orators*, in the most *eminent pulpits*, to affect their hearers with the most *eminent vertues* of their *present Prince*, and in speaking of those three, his Predecessors lately mentioned, I never observ'd much flattery, but usually they fall short, as I must needs this day.

The truth is, I am not *personally* so much acquainted with his merit (*having never had the happiness to see the face of this glorious Sun since he shone among us*) I am, I say, neither *Courtier*, nor *Orator* enough to speak his *just character*. That his dayly endearing actions, imprint on the hearts of all, even his very *enemies*, if any such be left, and their *conversion* be not perfectly wrought by his *unparallel'd conversation*. Me thinks I have said enough already, to heighten our due esteem of so *superlative a blessing*, and for this *dayes felicities*, to cause an *April shower of tears of joy*.

Let us therefore (briefly, yet seriously) consider *whose Head is crown'd this day*.

A person of most *High birth*: most *Religious education* like *David*; a man, I verily believe, *after Gods own heart*, *train'd up in the advantageous school of afflictions*: *patient* in *Adversity*; for, like *David*, though the Crown was his by succession, yet he waits *twelve years* till Gods time is come to set it on, and surely miraculously preserv'd for this purpose.

A person naturally of a most *majestique countenance*, yet mixt with so much sweetness and humility, that his *presence awes* and *inviters* at the same time.

Of an *unmovable constancy in religion*; of a *fixed confidence and trust in God*, demonstrating his innocency by his *freedom of converse*, without *distrust* of any.

A strenuous defender of the true faith; a *Pious Promoter* of

primitive

primitive disciplint; a *zealous Reformer of corrupt manners*; and that by his own example, as well as *Precept*; being νόμος ἔμψυχος, a *living Law*, a *walking statute*; knowing that to be the *more taking rule* of the twain. *Regis ad exemplum.*

And surely (dear Christians) when we have commented in our thoughts upon these, and the rest of his several perfections, (which I am not able sufficiently to express) we cannot sure but believe, that God hath *set him as blessings for ever*: blessings in the *abstract*, and in the *plural*, and for *ever*; not only *his ever*, but the *ever of our posterity*. How then can we chuse but cry out, in the stile of the *Councels* to their *Emperors*.

Carolo secundo a Deo custodito, coronato, vitam longam,
Regnum prosperum, prolem fœlicem, vitam æternam.

A long life, a glorious raign, a happy off-spring, and everlasting felicities. And therefore to conclude, let us never hereafter hearken to the *railing Rabshakehs of Rome*, nor the *popular insinuations of Geneva*; nor the *Phanatique enterprizes* for a *fifth Monarchy*; but gladly acquiesce in this dayes manifest decision of the long controversy, and shout with heart and voice. *Vive le Roy*; *Vivat Rex*: *God save the King*.

Now to God the *Father*, who hath mercifully restored the *father of our Country*: To God the Son, our Lord *Jesus Christ*, who hath so wonderfully saved *His anointed*: and to God the *Holy Ghost*, the ever blessed *Spirit*, who hath to this day preserved the *breath of our Nostrils*, be given and ascribed by us and all the faithfull servants of the King of Heaven, and al the loyal Subjects of his Deputy on earth. The largest kindome, the greatest power, the highest glory, this thrice happy day, and for evermore, *Amen*, *Amen*.

FINIS.